Wm Pallister A.C

THE *Unjust Mans* DOOM: AS EXAMINED By the several KINDS of Christian Justice, AND THEIR OBLIGATION. WITH A *Particular Representation* OF THE INJUSTICE & DANGER OF partial Conformity.

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A PREFACE TO THE READER.

I Would willingly meet ſo much Charity and Ingenuity from thee, to be believed, while I profeſs that I propound to my ſelf theſe two Deſigns in Publiſhing theſe Papers: Firſt, That (by

the former part of my Dis-course) I might contribute some-thing towards the restoring the loſt Principles and Practices of Chriſtian Righteouſneſs; *& free the Notion of it from ſuch Prejudices and Miſpriſions, which ſome mens Doctrines, and manner of Preaching the Goſpel, have brought upon it. And that the Scandalous Diſtinction (which the world have had too juſt a temptation to make, by the obſervation of ſome Profeſſors Actions) between Godlineſs and Civil Honeſty, Piety, and Obedience, might for ever be removed and forgotten; and that all perſons deſigning to be*

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Religious, and that do not fully understand their indispensable obligation to the performance of every part of that Justice in order to their Salvation, might be delivered from the Ignorance of so considerable a part of Christianity, and their Duty to God. For it is too notorious, that many earnest Pretenders to Religion, (by being so especially and continually called upon by their Teachers, to be righteous by the Person, and not the Religion of Christ, by the effects of his Merits, and not as necessarily by obedience to his Precepts) even while they presumed to engross the Vulgars belief of being the

only men that are Godly and honeſt, have in contradiction to the very deſign of Chriſtianity, *& to the ſhame of it, been groſly Unrighteous before God and man, by being ſo to their Superiors (both civil and Eccleſiaſtick) as to Diſtributive Juſtice, nor ſo careful to free themſelves from the imputation of being unjuſt in their dealings & tranſactions, as to Commutative. And though I have caſt my Diſcourſe of* Chriſtian Juſtice *into the Mould of a Sermon, occaſionally preach'd, to repreſent the Danger of Unjuſt perſons; yet if any man, being convinced of the neceſſity* of doing Righteouſ-

teousneſs, that he may be Righteous, (1 *John* 3. 7.) *ſhall reſolve to engage himſelf in that excellent part of his Obedience to God; I hope I have ſo carefully drawn the ſeveral Lines of* Evangelical Juſtice, *that he may be ſufficiently inſtructed in that part of* Chriſtianity, *which may be accounted the Univerſal Religion of the World; that is, as extenſive as Gods Love to Mankind or Chriſt's Death for it, and by which men of every Nation, even among them that are invincibly ignorant of* Chriſtianity, *and ſo not criminally Unbelievers,* (*if* Charity *may be allowed to*

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ſpeak her Senſe) may be accepted for Chriſt's ſake: that is, ſuch as fear God, and do righteouſneſs) *or Juſtice (for they are of the ſame ſignification)* Acts 10. 35. *according to the light God hath given them of their Obligation to it.*

The next Deſign (in the latter Part of my Diſcourſe) is to repreſent the Danger and Injuſtice of Partial and Shuffling Conformity, *and to meaſure the Dimenſions of thoſe many wrongs that have been done to the Church of* England *by it, in all her concerns: and that in order to the finding out the beſt Expedients, how to redreſs them*

And

And this I have done without the leaſt uncharitable reflection upon any Man or Parties of men, unleſs to reprove their miſcarriages, which do ſo neerly intrench upon the very Deſign of Chriſtianity *and the* Churches *Peace, may be ſo interpreted. And I find upon the moſt ſerious examination of the Affairs of the* Church *ſince the Reformation, and the moſt unpaſſionate obſervation of things which have been ſeen done in our time (to which a great part of this preſent Age can give teſtimony) That Miniſters* Puritanizing *in their* Congregations *in compliance with ſome* Forreign

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To the Reader.

Churches *of different Models, Perſwaſions and Practices against all their Obligations to do the contrary, (with conſideration had to our many ſins for which God hath laid thoſe heavy Puniſhments upon us) to be the Original cauſe of the great Evils that befel the* Church *of* England *in the days of her Late calamity, of the many preſent Diſcomforts that are now upon it, and the threatning dangers that are before it. For theſe men ſo managed their buſineſs in their* Churches, *that the common People (many of which had honeſt minds, and upright deſigns of being good) are inſenſibly betrayed*

betrayed into ſuch a diſlike of the Government, Service, *and* univerſal Conſtitutions *of the* Church, *that they were prepared upon the leaſt check of Authority to require* Conformity *from them, to make it the* Cauſe *of* God, *and an* eminent Act of Zeal for him, *to deny all Obedience to it, if not to endeavour the univerſal overthrow of all its Peace and Order. So that I am not ſo uncharitable as to think, that all the People that were Enemies to the* Church *of* England, *hated it becauſe it was good and innocent, but becauſe (through theſe mens either deſign'd project of keeping them*

them in Ignorance, or through their own Inability to inſtruct them better) they underſtood it not; and being once prejudic'd with an ill Opinion, and preſumed not to be Maſters of ſo much Reaſon as to be able to extricate themſelves from their Miſtakes, and not likely to entertain an inſtruction from them, whom they were taught to ſuſpect and oppoſe, its no wonder if they became ſuch zealous & implacable Enemies to a Church of the moſt Catholick and Primitive Conſtitution in the World. Now the grand Argument which they put into the Peo-

Peoples Heads, to perpetuate their enmity againſt the Church *of* England, *is, That the preſent* Conſtitution *is a Diſpoſition to Popery, and that the encreaſe of it is to be imputed thereunto, when themſelves are only guilty of it: For though the Deſigns of the* Factious *&* Romaniſts *are as diſtant as the two Poles, yet in this they* Centre, *that they aid one another in the boldneſs of their Separations, and allow a plauſible temptation to ſuch (who conſult nothing but the Intereſt of an unſecure and palliated Peace, or rather to prevent*

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ſome little trouble of preſerving the Church *in its Integrity*) *to endeavour an univerſal Toleration of all Perſwaſions, to the eſtabliſhed* Churches *infallible fall and ruine. But concerning this and all other wrongs done by them to the* Church, *the Reader is refer-red to the Diſcourſe it ſelf.*

Now if by Gods bleſſing I may in any meaſure attain both my Deſigns; If by the firſt I may fully inſtruct Souls to live (δικαίως) *Juſtly, one part of* Evangelical Obedience *in St.* Paul's *Diviſion,* (Tit. 2. 12.) *And if by the ſecond I can contribute any thing towards the*

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cure of the Church of England's
preſent Diſtempers, I ſhall not
much conſult what Entertain-
ment they ſhall have among ſuch
as are reſolv'd enemies to both,
and perhaps for that reaſon will
be ſo to their Faithful Monitor,

W. S.

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The Unjuſt mans DOOM.

As examined by the ſeveral Kinds of Chriſtian Juſtice, and their Obligation.

In a SERMON at the *Aſſizes* at *Bury St. Edmunds* in *Suff.* Sept. 13. 1668.

The Vnjuſt mans DOOM.

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1 Cor. 6. 9.

The unrighteous ſhall not inherit the Kingdom of God.

SO far as the principal Deſign of Chriſtianity is univerſal Obedience, and the far greateſt part of that Obedience is Morality; (Duties to be performed from Man to Man) And the moſt excellent parts of that Morality,

are the Grand Tranſactions of Government, Regular Adminiſtrations of Common Juſtice, and Preſervation of Mutual Rights in all Societies: And ſo far as the Rule by which all thoſe are accompliſhed, is Law, grounded upon Right Reaſon, of which the Goſpel (above all Inſtitutions that ever were) is highly & deſignedly perfective, ſo far, I ſay, a Divine *ex officio*, while he moves in his own Sphere, may (muſt) be eſpecially ſerviceable to ſuch Aſſemblies as theſe: For it is certain, that the happy event of your Affairs, (which is judicially to do all men right, that here appear for it) depends upon every man's uprightly doing his Duty, in the part he acts, in this Scene of Juſtice; from the Judge that ſentenceth, to the Advocate that pleads; from the Witneſs that gives evidence, to the Jurates that determine.

Now becauſe that every one of theſe ſhould do right in his place, a civil account (at beſt) can advance to no other obligation, but that it is fit and worthy to be done; (too weak an Argument, to reſiſt a Temptation from Profit, or Paſſion, to do the contrary;) therefore they are to be religiouſly inſtructed, (which makes this preſent exerciſe reaſonable above all Apologies and Anſwers for the practice of former times among us, when Divines ſate upon the principal Seats of Juſtice) I ſay, men are to be further inſtructed, that to do Civil Right, is, now, of Divine Obligation, and a neceſſary condition of every mans Salvation; under Encouragements of infallible Rewards, which no man ſhall loſe, that brings but (ποτήριον ψυχροῦ) the leaſt refreſhment or aſſiſtance to a juſt procedure; and under the terrour of dreadful

threatnings, which none ſhall eſcape, that pervert Judgment, do wrong, and ſhall any way be inſtrumental to the violation of anothers Right: And certainly the ſevereſt of all of them is this in my Text; *They ſhall not inherit the Kingdom of God.*

My Text being thus brought to hand, offers theſe two Grounds of Diſcourſe:

1. The guilty perſons, ἄδικοι, the *unrighteous*, or the *unjuſt*, words Synonimous, and ſo are promiſcuouſly taken all over the Scripture.

2. Their Doom and Puniſhment, *Shall not inherit the Kingdom of God.*

1. As to the firſt, the word ἄδικοι, unrighteous, or unjuſt, is not here to be taken in its larger acceptation, by which it is ſynonimous with ἁμάρτωλοι Sinners in general, and names

names the perſons, that live in diſobedience to all, or any of Gods Commandments indefinitely, as Ἀδικία is uſed, (*Rom.* 2. 8.) unrighteouſneſs or unjuſtice for all ungodlineſs: And that becauſe, (as *Clr. Alex.* obſerves) πόνηρον ἄδικον, every ſinful act is injurious, frequently to others, alwaies to our ſelves.

But ἄδικοι is here to be underſtood ſtrictly, and ſo denotes perſons guilty of the breach of Juſtice in its limited and natural ſenſe, as it ſtands diſtinguiſhed from other Virtues in the Moraliſts Scheme: And being brought over to be a part of Chriſt's Religion, was eſtabliſhed as ſuch, when he made love to our Neighbour (that is, the love of practice, to do all men right and good) to be of like obligation with Love to God, as practiſed in the moſt immediate Duties, and Services of Faith and Worſhip:

For ſo ſaith Chriſt (*Mat.* 22. 39.) *The ſecond is like unto it* (that is) equally, and as indiſpenſably neceſſary to Salvation, *Thou ſhalt love thy Neighbor as thy ſelf.* Now for the Meaſures of that Love, and (the principal deſign and excrciſe of it) Juſtice, he gave one general Rule, (*ut primum principium*): *All things whatſoever you would that men ſhould do unto you, do ye even ſo to them*; that is, *Suum cuiq; tribuere* (the Definition of Juſtice) to give to every man his Right and Due. The Offenders then againſt this Rule of Juſtice, in this ſtrict ſenſe, are the guilty perſons in my Text, as the words before it, (and the very occaſion of it) doth fully evince; where the Apoſtle chargeth them, (*v.* 8.) that (ἀδικεῖτε καὶ ἀποστερεῖτε) *Ye do wrong and defraud.* And thence infers, that ſuch as do ſo, are unrighteous, or unjuſt; and *ſhall* not

not inherit the Kingdom of God.

But our Chriſtian Obligation of doing right to all, having an influence upon all the converſation we have with men, that is, almoſt all the actions of our Lives; It's neceſſary (that we may throughly find out the guilty in my Text) to make a ſtrict enquiry after this Chriſtian Juſtice, as it is diſtinguiſhed by its ſeveral Objects, and Relations, and by the various kinds of Right, we owe one to another; the breach of every part of which, doth expoſe us, as to the guilt, ſo to the ſevere ſentence of my Text.

The firſt kind of Goſpel-Juſtice, (as it reſpects differing Relations) is that which is call'd Diſtributive, that is, the reciprocal Dues and Rights which Chriſtians muſt pay one to another, in matters of Superiority and Subjection to it; from

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an Empire, to the little Dominion of a Family.

The first of that kind, is, the mutual Duties of Princes and Subjects. As for the Duties which Princes owe to their Subjects, or rather to God for them; it is not our business to enquire after. And St. *Paul* in his Epistles, when he carefully provided Rules for all distributive Justice, makes no mention of the duties of Princes; intimating, that they are accountable to none but God, whose (λειτουργοι) Ministers they are. We must not curse them (*Eccl.* 10.20.) not slight them, so the Hebrew, (*ne detrahat Regi*) not disparage them, so the Vulgar Latin, in the most retired thoughts of our Bed-chamber, for their miscarriages; For which, (when at the greatest) we must pretend to no other remedy, but the Primitive Churches powerful Engines,

Engines, Prayers and Tears. But then the Subjects are bound in Christian Justice, to pay their Prince Honour, Tribute, and Obedience. And those that fail in any part of these duties, that is, that shall whisper Jealousies into the heads of the Multitude, to defraud them of their honour; or refuse, or decline their Tribute, the price of their own protection; or disobey their Laws, the Nerves of all Communion and publick safety, they are Ἄδικοι, they have wronged their Princes, and are unrighteous, unjust persons, in the sence of my Text. But if their unrighteousness in these cases shall ferment to rebellious Designs, (let them pretend to as much Saintship as *Corah*, or common Justice as *Absolom*, or Reformation as both) they are not then only unjust to a Prince in his Personal Capacity, contrary to the Rules.

Rule of doing to all men, &c. And though he be a Tyrant, act contrary to an expreſs Precept (μὴ ἀντιςῆναι τῷ πονηρῷ) not to *reſiſt evil*, not allowable among private perſons: But as he is a publick perſon, they are guilty of a National wrong; they wreſt out of Gods hand the Ordinance (διαταγὴν, *Rom.* 13. 2.) the only expedient of Mercy, by which the Rights of all men are preſerved, and the world kept from Confuſion; and are therefore anſwerable for all the Blood, Ruine, and miſerable Conſequences of a Civil War, that is of a Princes Military defence of himſelf, and faithful Subjects that adhere to him, in the day of Rebellion. So that a Rebel is an unrighteous perſon, by a complication of guilt and an accumulation of wrongs.

But now permit not your thoughts, nor will I my Tongue, to

to make application, by reflecting upon the unparallell'd Tragedy of Evils done and ſuffered, upon the breach of this Juſtice in our late Rebellion. If I have ſaid ſo much, as may teach the Guilty Repentance, and others that were not engaged, their duty, it's enough; let us bury all the reſt in Prayers and Charity.

But further, if the Nation be Chriſtian, there is another Authority inveſted in a Prince, over Eccleſiaſtick Perſons, and Caſes; for he is concerned as well in the (ἐυσεβεία, as the σεμνότητι,) the Religion, as the Civil Concerns of his Subjects (1 *Tim.* 2. 2.) And there is a Due of Obedience to be paid him in Chriſtian Juſtice on that account alſo. This Power was apparently conferred by God on the Kings of the Old Teſtament; *Moſes* had both the Trumpets; *David* ordered the Courſes of the *Levites*, and

and the Solemnities of the Publick Service: *Joash* had the Teſtament given him in his hand, as well as the Crown on his Head, (2 *Chron.* 23. 11.) *Hezekiah* and *Joſiah* reformed the Church by their Royal Authority. And as Chriſt found it (there being no retrenchment of that power in the Goſpel) ſo he left it, as his own general Laws expreſſed and interpreted by the Churches after-practice, can teſtifie above all exceptions. *Ex quo* (ſaith *Socrates*) *Imperatores facti ſunt Chriſtiani, ab ipſis res Eccleſiæ dependebant.* After that the Emperors became Chriſtian, the Churches Affairs depended upon them. Thus was *Conſtantine* ὑπὸ ἐκτὸς ὑπὸ Θεοῦ καθεσταμένος Ἐπίσκοπος. And *Leo* the Third could ſay Βασιλεὺς καὶ Ἱερεὺς εἰμι. that is, they were mixt perſons, they were concern'd in the Government and Protection of the Church.

But

But of this Right, hath the *Romaniſt*, and Aſſemblies, defrauded their Princes; the one gets away half of their Crowns, the other of their Scepters; both rob them of their Authority, and of their Subjects full Allegiance. And thus it is with us, while we have a Profeſſion eſtabliſht by Law, by a power next to God (*Solo Deo minorem*, ſaith *Tertullian*) and by ſuch Conſtitutions, as God and Man cannot be pretended to ſtand in competition for Obedience. The Biſhop of *Rome* hath a ſuperior power acknowledged by ſome, and the Aſſembly by others, and both profeſs a Religion in Obedience to thoſe Uſurpations, and in oppoſition to their Lawful Soveraign's Commands and Laws: So that the King is robb'd of his Subjects, they, of their Allegiance, and the Church torn in pieces by them both, as between

tween two Milſtones (as the late Arch-B. in his Preface to his Controverſie) This wrong is done on either ſide, and for that reaſon they are Ἄδικοι, unjuſt, unrighteous perſons that do it. This as to the firſt part of Diſtributive Juſtice, in the Concerns of Princes and their Subjects.

The next kind of Diſtributive Juſtice in the larger Circles of it, is, the reciprocal Dues and Rights, which the Governours of the Church, and their Charges, are in Chriſtian Juſtice obliged to pay to one another. Without the mutual performance of which a Body of men can be call'd no more a Church, than a Tumult can be call'd an Army, or an ungovern'd Rout, a City. Now as it is in Civils, though the King be (*Supremus Judex*) Chief Judge in the Law, yet he adminiſters Juſtice

Juſtice by his commiſſion'd Juſticers to whom alſo an Obedience is due on that account: ſo in Eccleſiaſticks, he exerciſeth his ſupreme authority, for the care of the Church, by proper Officers (ἀφορισμένες) ſet apart for that deſign; whoſe Calling though it be governed and protected by Princes, is yet immediately from Heaven (κεκλημένες ὑπὸ Θεῦ, *Heb.* 5. 4.) they are called of God to it. And (πνεῦμα ἅγιον ἔθετο ἐπισκόπες, *Acts* 20. 28.) *Whom the Holy Ghoſt hath made Biſhops*, or Overſeers; and for that reaſon a right of Obedience is due unto them on that account alſo.

First then, the Paſtors of the Church are bound in Juſtice (ποιμαίνειν τὴν ἐκκλησίαν Θεῦ) to *feed the Church of God*, by paſtoral Government and Preaching, by Sacraments, and Offices of Diſcipline, and inſtituting Canons, for fit Circumſtances,

that all things may be done (εὐσχημόνως καὶ κατὰ τάξιν, 1 *Cor.* 14. 40.) *decently, &* in *order*, or uniformity in the Church of God. If they fail of their duties, they are Ἄδικοι, unrighteous, and must answer deeply for the wrong they have done to their Charges.

On the other side, their people in Christian Justice owe them Reception, Love, Honour, and (which for the Churches sake, is most especially required) Obedience. *Obey them that have the rule over you.* (*Heb.* 13. 17.) And as S. *Ignatius* (the best Interpreter of the Apostles meaning and practice) saith, ἀναγκαῖον ὄξιν ἀεὶ ἐπισκόπῳ μηδὲν χωρὶς αὐτοῦ πράσσειν) It is necessary that nothing be done in the Church, but in obedience to the Governors of it. And this was the Sense and universal Practice of the Church, in its primitive purity, and best Integrity. But if their Charges shall

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condemn their Callings, contemn their perſons, ſeparate from their Adminiſtrations, and refuſe conformity to their Rules of Order, in the ſervice of God; they are ἄδικοι, unjuſt perſons, they have defrauded their Spiritual Rulers of their due, and (by infallible conſequence) the Church of the very Eſſentials of its well-being, Peace, and Unity; the ends for which Spiritual Government was eſpecially deſign'd: Of which Unity the Church being once deprived, in comes the Inundation of Atheiſm, Prophaneſs, Contempt of Gods Service, Hereſies and Factions; for all which thoſe unjuſt perſons muſt anſwer, when they happen. And of all this, our own woful experience is too convincing an evidence. For as it is certain, that thoſe miſeries are now upon us, ſo it is as certain, they own their beginning to the

breach of this Chriſtian Juſtice, and commenced from the days the Diſciplinarians firſt withdrew their obedience from their lawful Superiors, and taught the people to deſpiſe, and quarrel with them about indifferent Rites. Which undutifulneſs afterward, fermenting, and gradually increaſing, hath in the various agitations of ſeveral ages, brought upon the Church, and the Paſtors thereof, all theſe Infelicities and wrongs they now unjuſtly ſuffer: Grown too great (without a gracious divine Deliverance) for hope of relief. The Church being in that Common-wealth's caſe, *quæ nec ferre ſua poſſit vitia, nec remedia*, neither able to bear its miſcarriages nor remedies. But I deſire the ſevere Character of my Text may be applied to no particular perſons alive, unleſs it be in our Prayers, to beg forgiveneſs for them,

them, as they were inſtrumental to theſe heavy puniſhments, and for our ſelves, that (for our ſins) have juſtly deſerved them at the hand of God.

Thus I have gone over the parts of Diſtributive Juſtice, which Chriſtians are to act in the greater Circumferences of Publick Relations; I now contract my Diſcourſe to the leſſer Circles of it, in Domeſtick Concerns: Which though they be leſs conſiderable, are not at all leſs neceſſary. Our ſalvation depends upon every part of that Juſtice, as much as the other: Loyalty to a Prince, or conformity to the Church, cannot make us juſt, if we do wrong at home to our Wives, Children or Servants. Now the Chriſtian Juſtice of the Family-Relations, are the reciprocal Dues of Husbands and Wives, Parents and Children, Maſters and Servants;

of which, I beſeech you, be not uneoncern'd, if I ſhall give you a ſhort Draught, that may retrive the remembrance of the various Duties, which the Apoſtles have ſo copiouſly deſcribed, and allowed ſo large a Room for, in their Epiſtles.

As to the firſt Relation of Husbands and Wives: Firſt, The Husband in Chriſtian Juſtice owes to his Wife due reſpect & tenderneſs; ſhe to him a meek demean, and ſubjection, and both a mutual confin'd love to one another.

But if the Husband becomes bitter and tyrannical, the Wife clamorous and imperious, and either of them make apartments in their hearts from one another, to entertain a ſtrange Love, and take fire into their boſom (as *Solomon* expreſſeth it, *Prov.* 7.) to torment one another with unlawful flames, they

they are guilty before God, they are ἄδικοι unrighteous, unjuſt perſons one to another.

2. As to Parents and Children. Firſt, The Mother owes in Chriſtian Juſtice (τεκνογονίαν 1 *Tim.* 2. 15.) Nurſing and Breeding her Children: The Father owes (ὀφειλὴν ζην, 2 *Cor.* 12. 14.) to make proviſion for them; and both, a nurture and education of them in the fear of the Lord. The Children, on the other ſide, in Chriſtian Juſtice, owe their Parents Honour, Obedience and ſupport, if they need it. But if the Mother, inſtead of laying down her Breſts to her Babe, ſhall lay them open to nurſe her Gallant in his Love, and inſtead of dreſſing her ſhiftleſs Infant, ſhall imploy her time, to adorn her ſelf for pride and pleaſure; and if the Father inſtead of making proviſion for them, ſhall caſt his Childrens

bread to Dogs, throw it away in luxurious expences; or if both, or either of them, by their careleſſeneſs in education, or by evil Examples, ſhall endanger the loſs of their Childrens ſouls: If the Children, on the other ſide, grow rough, and untractable, making no Conſcience to diſobey a Fathers Commands, and diſoblige a Mothers tender care; or when their Parents are in want, to evade their duty, ſhall tell them, with the Phariſees, it is *Corban*, (Mark 7. 11.) *a Gift*, not to the Temple (yet that would not exempt them from their Duty) but perhaps to a proud entertainment, or a Female Proſtitute: Such Parents, ſuch Children, are ἄδικοι, unrighteous, unjuſt in the ſight of God.

Laſtly, As to the third, of Family Relations, Maſters and Servants: Firſt, Maſters owe their Servants

Servants, in Chriſtian Juſtice, civil regard, kind uſage, and juſt rewards for their Labours: And they again, owe their Maſters Honour, Obedience, and Faithfulneſs. But if the Maſters ſhall uſe their Servants like Brutes, nay like ſenſeleſs Engines, like Bodies without Souls, (for ſo Slaves are call'd τὰ σώματα, *Apoc.* 18. 13.) making their Burdens too heavy, and their Rewards too light. And if Servants ſhall be (ἀντιλέγοντες, *Tit.* 2. 9.) contradicters, or anſwerers again, and deny their Reverence; or ſhall ſerve (ὀφθαλμοδουλείᾳ, *Col.* 3. 22.) with eye-ſervice, and loſe their diligence; or ſhall be (νοσφιζόμενοι, *Tit.* 2.) Purloiners, and depart from their Faithfulneſs: theſe are wrongs done on either ſide, and are all unjuſt, unrighteous perſons, on that account: And (as it is of the other Relations) if they had nothing elſe

to

to answer for, had guilt enough, t
be disinherited from the Kingdo
of God. These are they, whic
depart from Christian Justice in Fa
mily-Relations.

Having thus found out the *Debt*
the guilty of Injustice, by the Rule
of Distributive, we shall now exa
mine the actions of men by the line
of Commutative Justice: Which
Aquinas defines to be that, by which
a man is directed in such Rights, a
are interchangeably to be paid,
from one man to another. Now the
ground of this Justice is this, God
hath so ordered it in his wise dispo-
sition of the world, that the well
being of every man should depend
on the mutual help of one another;
to the performance of which, all
men being obliged by right reason
and Religion, it becomes every
mans right, to be done to him in
Christian Justice as his due. Upon
this,

s; St. *Paul* grounds his exhorta-
n to his *Philippians*, to look (τα
, *Phil.* 2. 4.) to the good and
ncerns of others, as well as their
n. He therefore that ſhall with-
d this Right, ſo that his Neigh-
ur is injured in any capacity of
well-being, he hath done wrong
d defrauded, and is an unjuſt,
d an unrighteous perſon. Now
at we may know, how far this
ſtice extends, for the further diſ-
very of the Guilty in my Text,
e muſt examine the ſeveral caſes
which a mans well-being conſiſts,
d accordingly a right to be done
m.

Firſt, As to his ſpiritual well-
eing, we owe the right of ſaving
ne anothers Souls, which God
ath put in our power to do, as St.
ames intimates, (*Jam.* 5. 20.) And
his is done, by brotherly correcti-
on, Counſel, Prayer, exemplary
Life,

Life, and ſuch like Acts of ſpiritu
al Juſtice: But on the contrary,
any man hinders the ſalvation
another, by neglecting thoſe aid
or ſhall really prevent it, by ſcan
dal, ill example, or by temptin
him to aſſiſt in ſocial ſins, a
Uncleanneſs, Conſpiracies, and the
like, that man hath wronged a Soul
he hath deſtroyed his Brother, fo
whom Chriſt died, (*Rom.* 14. 15.)
and ſo is ἀδικος, an unjuſt perſon on
that ſad account.

2. We owe the right in Chriſtian
Juſtice of preſerving one another in
our Temporal well-being: And
the firſt of thoſe, next our Neigh-
bours life (which we ſuppoſe to be
a caſe too apparent to need our
preſent conſideration) is his Ho-
nour. He therefore that ſhall de-
fraud him of that precious Jewel,
either by eclipſing an innocent
worth, through a ſubtil detraction,

or

wound his Credit, by diſperſi-
of falſe ſlanders, (following
achiavel's rule, *fortiter calumnia-*
, & aliquid adhærebit; caſt dirt
ough that ſome may ſtick) or
all publiſh his private infirmities,
his diſgrace, or make uſe of
em any way, but in following St.
aul's direction, to *reſtore him with*
e ſpirit of meekneſs, (Gal. 6. 1.)
ath robb'd his Neighbour of his
onour, hath done him wrong, and
s an unjuſt perſon on that account.
The ſecond right we owe in Chri-
ian Juſtice, as to the temporal
ell-being of our Neighbour, is
he preſervation of his Eſtate and
ortune; which whoſoever ſhall vi-
olate, upon any temptation, is one
of the unrighteous perſons in my
Text. And we conſider not this,
as done by acts of horrid oppreſſion
only, when the Beams and Stones
are diſquieted with the cries of
Orphans,

Orphans, tears of Widows, and perpetuated ſorrows of ruin'd Families; nor only by the intrenchments that are made upon it, by ſecret thefts or notorious Rapine, but whoſoever ſhal diſadvantage another, by fraud, or ſubtilty, in any Negotiation, Bargain, Trade or Commerce whatſoever, beyond the ordinary profit allow'd to all Callings, by cuſtom and conſent of honeſt minds; or in any kind of Vocation or employment, deal otherwiſe in every ſingle act, than he himſelf would be dealt with, is unrighteous, one of the guilty, and conſequently one of the unhappy perſons in my Text. Laſtly, We owe in Chriſtian Juſtice (as to our Neighbours temporal well-being) the right of preſerving one anothers Health, Limbs, and Peace; therefore he that ſhall wrong him in the firſt, by ingaging him in intemperate

intemperate courſes, or deprive him of the ſecond, by any act of private hoſtility, as Duelling, or the like; or defraud him of the third, by uncivil uſage, or vexatious Suits and Controverſies; ſo far as in any of them, or in any other way, a man is diſadvantaged in the comfort of his Life, or means of Livelihood, there is a wrong done, & he that hath done it, is an unjuſt, an unrighteous perſon, and as ſuch, ſtands upon the neceſſity of reſtitution, or in the danger of his excluſion from the bleſſed Inheritance.

Thus having gone over the Breaches that are made upon the ſeveral Branches, both of Diſtributive, and Commutative Juſtice; there remains two more to be conſidered apart; becauſe they have a mixture of both. Of the firſt of theſe I would give a

larger

larger account, becauſe it is a Injuſtice which hath a complicated Object, God and Man; and is ſo univerſally committed; and hath obtained ſuch a diminution of its Guilt by common practice; and is at this time under the preſent Deſign of many, to compleat the ruine of the Churches proſperity; and that is Sacriledge. That there is ſuch a ſin, ſuch wrong to be done under the Goſpel, St. *Paul* puts it out of doubt (*Rom.* 2. 22.) *Thou that abhorreſt Idols, doſt thou* (ἱερόσυλεῖς) *commit Sacriledge?* Thou that wouldeſt not have an Idol ſet up in the Church, doſt thou rob the Church of its ſubſiſtence? Thou that wouldſt not have God robb'd of his Honour, doſt thou ſteal away the Means by which his Honour is maintained? And indeed it is ſomewhat ominous, that St. *Paul* joins thoſe two ſins together;

for

for 'tis obſerved, that thoſe men, whoſe Conſciences are ſtrongeſt in point of Idolatry, are always wideſt to ſwallow down the ſin and benefit of Sacriledge. But then the caſe of *Ananias* and *Saphira*, (Acts 5.) being conſidered, will anſwer all enquiries.

1. That an Eſtate when it is ſeparated to pious uſes, is given to God.

2. That then God accepts and owns it, by that gift, as his propriety.

3. That he that was the owner of it (much leſs another) cannot re-aſſume the whole, or any part of it, but he muſt (ὐ ψεύσασθαι ἀνθρώποις, ἀλλα τῷ Θεῷ, V. 4.) *ly*, that is, cheat (as *Lorinus* upon the place, on grand authority) *not only men*, the Uſufructuaries, *but God* himſelf, the Proprietor.

4. That the Original of that ſin

is the Devil (ὁ Σατανας ἐπλήρωσε τὴν καρδίαν v. 3.) *The Devil hath filled their hearts* with the Design.

5. Gods certain vengeance upon that wrong, by the fatal fall both of the one, and of the other. I shall not controversially apply this evidence, but must (for shortness sake) leave it to your serious reflections, for the ends I mentioned it. Now that portion which hath been set apart for God, and the maintenance of 16000 Servants of his Worship among us, are either Lands, or Tithes. As for the wrongs done to the first, they are commonly acted (*per Sorices Palatii*, as Bish. *Andrews* calls them) by the unhappy men about the Courts of Princes; who as they thirst after them, so would not stick to suck the milk of Orphans, drink the tears of Widows, as well as devour the Demeans of Gods Servants (because as defence-

less

leſs as either) as Sacrifices to their pride and luxury. But it is alledged by the Favourites of this Deſign, that the ſupreme Judicature may, (when they pleaſe) take them away: I anſwer, they may (*impunè*) without controul; and their Authority ought not (muſt not) be reſiſted; but whether (*juſtè*) righteouſly, or whether every one that hath a vote in their alienation, doth not thereby rob God and man, and may juſtly fear Gods vengeance for doing ſo, I leave it to the former Evidence to determine. As for the wrongs done to the Church in point of Tithes, (*Decimam meam* as St. *Auſtin* ſuppoſeth God to ſpeak) there deprædations happen upon lower contrivements; as when either the powerful mans heavy hand firſt preſſeth out the Vintage for himſelf, and then leaves ſome few drops; enough rather to upbraid,

than relieve the poor Church-mans want. Or when, upon the continuance of ſome ingenuous compoſition, there ſubtilly ſprings up a cuſtom, to fence the oppreſt from all relief in Law. And laſtly, when after ſuch encouraging examples, the loweſt ſort of men, by little arts and ſtealths, pilfer the Churches Dues, being perſwaded (by ſuch Preſidents) that all is lawful prize, they can get from God, and his ſervants. And now ſtand amazed O Heaven and Earth, that ever ſuch things ſhould be thought upon, by the men of Chriſtianity, or that ever any thing but a *Julian* ſhould attempt them! O *Father forgive them, they know not what they do.* The ſum is this, Whoſoever ſhall invade any thing ſet apart for Gods ſervice, be they Lands or Tithes, or any part of them, which the Church claims as her due, by the free

free gift of Devout men, the right of an immemorial poſſeſſion, and confirm'd by as many Laws, as any thing can be made a *Tuum*, beſides Gods intereſt in them, (*Ye have robb'd me*, ſaith God, *Mal.* 3. 8.) is Ἄδικος an unrighteous perſon, if there be any in the world, and without a full reſtitution made, muſt not hope to inherit the Kingdom of God. And now if any man be offended at my free dealing in this ungrateful caſe, I deſire this Charity from him, to believe that I have done it for his ſake, rather than our own; and I heartily wiſh, our loſs may expiate his guilt; and I believe none of us ſo unworthy, that would not chuſe to redeem ſo many Souls, as ſplit upon this Rock, at ſo low a price as his own loſs, if it were in his power.

By the ſecond of thoſe Caſes that have a mixture of each Juſtice,

I intended ſhould reflect upon the occaſion of this Aſſembly, where the proper buſineſs is judicially to adminiſter right to them, that cannot otherwiſe obtain it. Let every one then, that hath to do this day with the tender Rights of men, (whether they be the Miniſters of the Law, of every ſort, Witneſſes, or Juries) have a care what they do; their Souls are at ſtake, the Oath of God is upon them, the Curſe of God over them, the Cries of the oppreſſed about them, the Evidence of my Text, and the Law of Chriſt againſt them; if therefore any unjuſt Cauſe goes away triumphant, if any mans right be impeached, through any defect in the diſcharge of their truſt, they are ἄδικοι, unrighteous perſons, and whereſoever it lies, muſt either make a timely ſatisfaction, or one day appear at the great Aſſizes of the

the world, to receive for the wrong that he hath done in this, and where there ſhall be no reſpect of perſons, *Col.* 3. ult.

Thus I have finiſhed the whole Scheme of Chriſtian Juſtice; to the univerſal performance of which, the Goſpel doth ſo ſtrictly oblige us. And now who would think it poſſible, that a Chriſtian Nation, poſſeſſed with ſo many advantages of Religion, ſhould in contradiction to the cleareſt Evidence of Gods Will, ſo generally degenerate from the practice of it in every part; and that not among them only, that have thrown off all Concern for Religion (that were no wonder) but amidſt the very Profeſſors of it, even among them, that pretend to a greater Zeal than others, in appearance for it, I cannot but think, that there hath been ſome

defect in our right handling the Chriſtian Doctrines among them, and particularly, that we have not ſofaithfully preach'd or not ſo fully preſt, Gods two declared Requiſites, (*Mich.* 6. 8.) *Doing Juſtice, and loving Mercy*, as we ſhould. But inſtead of thoſe neceſſary Doctrines, have ſubſtituted a notional Mode of Preaching Chriſt, (as they call it) with St. *Jude's* (ὑπέρογκα, *Jude* 16.) *great ſwelling words* of peculiar Priviledges, of Saintſhip, and Unions with God, whereby the People are betrayed inſenſibly into an imaginary Notion of Chriſtianity, diſtinct from Moral Virtues, and into an opinion of a Godlineſs, without an Obligation to Civil Honeſty. 'Tis freſh in our remembrance, that ſome have many years together, preach'd, and preſt the Doctrine of Faith (if it may be call'd ſo, as they have handled

d the matter) to Congregations
f Believers already, while the
rinciples of Juſtice (the greateſt
art of Gods revealed Will) as
bedience to our Civil and Eccleſi-
ſtick Superiors, and doing right
ne to another (whoſe Caſes, and
ot indifferent things, ſhould af-
ect and try the tenderneſs of mens
Conſciences) have been altogether
mitted, or rarely, and faintly de-
ivered. 'Tis too true, that in our
ays, while men were actually pur-
uing the moſt deſperate ways of In-
uſtice that ever were, even while
hey were killing and taking poſ-
eſſion; inſtead of ſhewing them
heir groſs Miſcarriages, they have
been treated with the ſweet and ſa-
ving Doctrines (as they call them)
f getting Chriſt, or getting an in-
ereſt in Chriſt: And while they
oldly walk'd in Garments of vio-
ence (as the Pſalmiſt expreſſeth it,

Pſal.

Pſal. 73. 6.) they were exhorted to the getting the Robe of Chriſt's Righteouſneſs about, and imputed to them; and all was well. By theſe and the like unhappy Modes of teaching the Goſpel, men have been driven from their Reaſon, and Religion, and ſet their Conſciences looſe to all unrighteouſneſs. And hence it is, that they are grown every where ſo croſs and intractable to all Authority, Laws, and Order, and the State is full of Rebels, the Church of Schiſmaticks, our Houſes of undutiful Children, and untruſty Servants; and men are made univerſally falſe and unfaithful one to another. But let them pretend what Religion they will, they ſhall not ſo eſcape; all unjuſt perſons (ſuch as I have deſcribed) are upon the Rock, the ſevere Sentence of my Text; *They ſhall not inherit the Kingdom of God.*

PART

PART. II.

SO at laſt I am arriv'd at the Second Part of my Text; The Unjuſt mans Doom or Puniſhment: *They ſhall not inherit*, &c.

In which, are two things to be obſerved; 1. The Nature of the Puniſhment; it is a diſinheriſon. 2. The Quality of the State, *The Kingdom of God.*

In the firſt, here's a caſe in Law, a Title ſuppoſed, and a Diſinheriſon expreſſed: A Title, theſe unjuſt perſons had, and heirs at Law they were, (and ſo were all that are, or ſhall be deprived of that eternal Bleſſing) or they could in no ſence be ſaid to be diſinherited: 'Tis true, that *Adam* once forfeited

ed the Eſtate, but it was purchaſed again, or redeemed, by Chriſt, not with Silver and Gold, but with the dear price of his precious blood, (1 *Pet.* 1. 18.) And that Redemption was made as large, as the Forfeiture, as St. *Paul* diſcourſeth, (*Rom.* 5. 18.) So that the Reaſon why any man is now diſinherited, muſt be upon another account; not becauſe *Adam* ſinned, or that the Covenant of Grace was renewed with any number leſs than all men, (1 *Tim.* 2. 4.) or that Chriſt died for fewer than (ὑπὲρ παντὸς) for *every man*, (Heb. 2. 9.) but becauſe that univerſal Covenant, and Redemption, was made conditional, and required terms to be performed on our part, which, whoſoever ſhould refuſe to keep, ſhould forfeit his Title to that new purchaſed Inheritance. Now the Conditions of this new Covenant made

in

n Chriſt, are Faith and Obedience. To which Repentance is to be added, as *Tabula poſt Naufragium*; of which, more anon.

The ſum then is, That the unjuſt man, as ſuch, in all the particular caſes I have mentioned, ſhall not inherit the Kingdom of God, becauſe he failed in both the Conditions.

1. Every unjuſt perſon hath failed in the firſt; he is not a true Believer in the ſenſe of the Goſpel. For the clearing of which, we are to conſider, that Evangelical Faith, when mans Salvation or Juſtification is wholly attributed to it, (as when 'tis ſaid, that *He that believeth ſhall be ſaved*, John 3. 16. and *juſtified by Faith*, Rom. 5. 1. and *ſaved by Faith*, Eph. 1. 8. and the like) intends not any Act or Habit of believing, in any ſtrict ſenſe, but a comprehenſion of all Chriſt's Virtues,

Virtues, and the whole Body of Chriſtianity, of which a juſt life is the moſt conſiderable portion. Therefore St. *Paul* upon the breach of diſtributive Juſtice, in one particular Inſtance of it, that is, Childs not providing for his Parents, (which by Family, 1 *Tim.* 5. 8. is undoubtedly intended) affirms that ſuch a perſon (πίστιν ἄρνηται) *hath denied the Faith, and is an unbeliever*, ſo much worſe than an Infidel, as a practical Atheiſt is a greater Prodigy than a ſpeculative. But if Faith be taken in a ſtricter ſenſe, as ſometimes it is; and particularly by St. *James*, (*Jam.* 2.) unleſs it be ἐνεργουμένη δι' ἀγάπης (*Gal.* 5. 6.) *except it worketh*, or is conſummate *by Love*, (of which Love the greateſt part (in the Goſpel ſenſe) is Juſtice) *it avails not*; it cannot, *it is dead*, ſaith St. *Jam.* that is, as uſeleſs to a mans Juſtification

tion

ion as the Faith of Devils. Who-
ever therefore is an unjuſt perſon
n any of the ſenſes I have deſcri-
ed him, whether a Rebel to his
Prince, or refractory to the Church
n its Order and Inſtitutions, as to
Diſtributive Juſtice; or does wrong
o his Neighbour as to Commuta-
ive, let him pretend to what Faith
n Chriſt he will, let it be a receiv-
ng, laying hold, or reliance upon
him, or howſoever he hath been
aught to define it, he is (Υἱὸς τῆς
ἀπειθείας, Col. 3. 6.) a Child of Un-
belief; and upon the non-perform-
ance of the Condition of Faith, (in
the accoun* of the Goſpel) he
ſhall be dealt withal as an Unbelie-
ver; he hath forfeited the Inheri-
tance, he *ſhall not inherit the King-
dom of God.*

But then 2. Faith is not the on-
ly Condition of the Covenant, by
which we may preſerve our Title

to

to the bleſt Inheritance; but Obe
dience alſo is as fully, and as indi
penſably neceſſary. Chriſt *becam*
the Author of Eternal Salvation
(Heb. 5. 9.) *to all that obey him*, a
well as believe in him. It is not h
that ſaith *Lord, Lord*, that is, tha
believes only (as St. *Jerom*, *Euthy*
mius, and *Theophilact* interpret it)
ſhall inherit the Kingdom of Hea
ven, *but he that doth the will*, &c.
(*Mat.* 7. 21.) that is, that obey all
his Laws and Precepts. And that
famous place muſt not be omitted,
(*Rev.* 22. 14.) *Bleſſed are they that*
keep his Commandments, that they
may have right to the Tree of Life,
the Bleſſed Inheritance. Now this
Obedience muſt be univerſal, or it
is not effectual; *Whoſoever ſhall*
keep the whole Law, (Jam. 2. 10.)
and yet offend even in one point, in
one Commandment, *is guilty of all*;
(not formally, but materially) that
is,

ſs, he ſhall be ſo dealt withal, as if he were guilty of all; he hath forfeited the Inheritance of God.

Now it is ſo certain, that an unjuſt perſon doth not perform this Condition of his Redemption, that he hath (whatſoever Act or Acts of Religion he may otherwiſe pretend to, by carrying on the work of the Lord (as they ſpeak) in the moſt zealous Preaching or Praying, or the greateſt Gifts of Hearing or Reforming, or whatſoever elſe hath obtained the name of Godlineſs) I ſay, he hath (above all Offenders) ſinned againſt the very principal Deſign, for which Chriſt's Laws were eſtabliſhed, and Obedience required: It being the firſt purpoſe of Jeſus, and the main end of his Divine Inſtitutions, to make men righteous, and good; and that his Diſciples ſhould propound it as their Religion, to preſerve the

common peace and happineſs of the world; that all Superiors might have entire Subjection, and all others Peace and right. So that a Rebel, a Schiſmatick, and the unjuſt of the leſſer Orders, may not be ſaid only to diſobey, but to fruſtrate the prime purpoſe and deſign of the Goſpel, and to offer the greateſt affront and contradiction to the very Spirit of Chriſtianity. For whereſoever the Grace of God is predominant, it will certainly and obſervedly (as its prime and ſignal effect) reduce the Soul to the greateſt innocency and ſimplicity, tractableneſs and obligation of doing right, and good to all; with all which, the ſins of Injuſtice in every kind, are perfectly inconſiſtent, and irreconcileable. The Sum is, whoſoever is an habitual Offender againſt any part of Chriſtian Juſtice, whether Diſtributive or Commu-

tative

tative, hath broken not only a particular, but an universal Commandment of Christ, and is grossely disobedient; and so hath forfeited his Inheritance, his Title to the Kingdom of God.

Thus I have shewn you the unjust mans Doom in the nature of his Punishment; *He shall not inherit*: which will appear so much the greater, when we consider the quality of the Estate, from which he is disinherited; *The Kingdom of God*. Which is the next thing to be discours'd.

The Kingdom of God is a Figurative Expression, design'd to exalt our Imagination of the blessed state to come: And that because we cannot now behold its unconceivable happiness, but as (δι' ἐσόπτρου, 1 *Cor.* 13. 12. *per Speculum*) through

the dark Perſpective of Senſe, and a clouded Intellect; and therefore it muſt be repreſented to us (ἐν αἰνίγματι) by little Riddles and Shadows of the beſt humane Felicities; Here it is by a Kingdom, the greateſt and nobleſt poſſeſſion this world affords; and ſo enough to confirm us, that (the Deſign of that loftie Metaphor) the future Bliſs, is too great a loſs, for ſo ſmall a recompenſe, as the moſt proſperous unjuſt man gains by his unrighteous practices. But that the unjuſt man may be more fully upbraided for the greatneſs of his Loſs, let me improve the Metaphor, by ſaying, that firſt he loſeth God; that is, the Beatifical Viſion of his Bleſſed Countenance, which is better than Life it ſelf: He loſeth the Comforts of his Bleſſed Redeemer, who ſhall now appear to him with the terrible Aſpect of Flaming Fire, taking

taking vengeance on him, and *all them that obey not his Gospel*, 2 Thes. 1. 8. He loseth the possession (to make use of the most sensible Description of the happy issues of an holy Life) of the City of the Living God, *the New Jerusalem*, the Society of *an innumerable company of Angels, of the General Assembly of the first born, & of the spirits of just men made perfect*, Heb. 12. Lastly, He loseth his own Soul; that is, he brings himself into such a State, (that *præstat nunquam natum*) *it were better for him he had never been born, or that a Milstone were hanged about his neck, and were drowned* in a Sea of Forgetfulness, and Annihilation. And all this he adventures that he may add one handful of Earth more to the Turf of his worldly possessions; one grain more to his accumulated heap; one garnish more to the pride of his Life; from all

which, and from whatſoever elſe he enjoys in this world, he ſhall poſſibly within a few Minutes, probably within a few Moneths, certainly within a few Years, be as much a ſtranger, as he that holds up the Train of the *Perſian* Emperor, or the Infant that hangs upon his Mothers Breaſt. Theſe are the miſerable meaſures of the unjuſt mans Doom and Puniſhment.

But is he paſt the utmoſt Confines of Hope? Is his evil an irreparable loſs, an irrecoverable danger? Certainly no: For though the Goſpel have drawn up the Indictment againſt him, it is not yet come to Judgment: He is in a ſtate of damnability, but not Damnation. Not ſo ſhipwrack'd, but that there is (*Tabula poſt Naufragium*) one Raft left to land him ſafe, one remaining condition of his recovery, and that is,

is, a timely Repentance; For (ſaith God) *if the wicked man ſhall turn away from his unrighteouſneſs* (his Injuſtice) *and do that which is lawful and right*, &c. *if he ſhall reſtore the Pledge, and execute judgment between man and man, he ſhall ſave his Soul alive*, Ezek. 18. 27. When firſt by Repentance, muſt be underſtood nothing leſs, than (what is neceſſary for all other ſins) a real departure from all unrighteous Actions and engagements: Whatſoever is called Repentance, and brings not this change (be it Sorrow, Contrition, or Confeſſion) ought in no reaſon to be accounted ſufficient for Evangelical Reconciliation. Much leſs will (*Lachrymula & Suſpirium*) a Tear and a Sigh at the laſt period of our Life (by ſuch meaſures of Mercy as are revealed to us) expiate the guilt of the ſin of Injuſtice, or any other

ſins, habitually and reigningly continued in, to that helpleſs hour. Therefore 2. Beſides this Repentance, which is common to all other ſins. The unjuſt (which doth much heighten the ſin of Injuſtice above all others) are obliged to reſtore the injured perſons (to their utmoſt capacity) to that Right, of which they have deprived them. Otherwiſe all other Acts of Repentance, (even to the departure from any further Commiſſion of the ſin) will be accounted fair, but abortive Attempts. Now in the ſeveral caſes of Injuſtice, where the Scene lies not for reſtitution, as in the caſes of Rebellion, Schiſm, and the like, the unjuſt perſon muſt make ſatisfaction, and amends, by acknowledgments and recantations, and thoſe to be (if poſſible) as publickly and earneſtly done, as thoſe wrongs had been before com-

committed. For if thoſe attempts of ſatisfaction be not made (if in his power) whatſoever other acts of Repentance he had performed, (let no man deceive himſelf, nor mock God) he hath yet no title to the Bleſſing of the penitent. But where the unjuſt man (in the caſes of the breaches of Commutative Juſtice) hath defrauded any man by Oppreſſion, Theft, or Subtilty, in any Employment, or Contract whatſoever, ſo that another is damnified by him, if that perſon ſhould weep an Ocean of Tears for his ſins, and pray till his knees became callous, like a Camels, for the pardon of it, if the unjuſt thing lies upon his hand, if there be not reſtitution made, to the injured perſon, (according to his power) or if he be dead, to his Heirs; or if neither can be found, to the Poor; (whoſe Right then it is, by an Eſcheat

cheat to the Soveraign Lord, whose Exchequer they are) he cannot be numbred among the Penitents, he is ſtill an unjuſt man, and ſhall not *inherit the Kingdom of God.* It was upon *Zacheus* noble Reſtitution, that our Saviour pronounced, *This day is Salvation come to thy Houſe*, (Luke 19. 19.) And, *Si res aliena* (ſaith St. *Auſtin* in his Epiſtle to *Macedonius*) *cum reddi poteſt, non redditur, non agitur pœnitentia, ſed fingitur*; If the unjuſt thing be not reſtored, the Repentance may be feigned, but is not performed.

And now I beſeech all thoſe perſons here this day before me, whoſe Conſciences can inform them, that they are ſo unhappy as to be unjuſt in any of the meaſures I have mentioned, firſt, that they take no offence at the Religion, that requires, nor at me that preach, ſo ſevere a

Method

Method (as men may be apt to think) of their recovery; for they ought to conſider, that it was their own wilful prevarications of the moſt reaſonable Rules of Juſtice, and not the Religion, that made it neceſſary.

And let me further aſſure them, that whoſoever ſhall give his Soul leave (for his own ſalvation) to ingage in the performance of this Duty of Reſtitution (how unkind or difficult ſoever it may appear at the firſt view) let him not be diſcouraged (my Soul for his) he ſhall find ſuch a ſenſible return of ſweetneſs and ſatisfaction in the very Acts, and much more in the Iſſue of it, that he would not exchange his Comforts, or have neglected his Duty, for all the Pleaſures and Enjoyments in the world. *His Soul ſhall dwell at eaſe, and he ſhall lie down in peace; his bed ſhall be no*

more

more ſhorter, but that he ſhall ſtretch himſelf upon it, nor his Covering narrower, but that he ſhall wrap himſelf in it, (Iſa. 28. 20.) that is, he ſhall have a quiet mind, while he lives; and when he comes to die, he ſhall not be tormented with the confluence of direful Furies about his Bed, nor behold dreadful Aſpects hanging about his Curtains, the uſual Attendants of unjuſt men, living and dying.

What if thy Houſe ſhall ſtand one Story lower by removing the Chambers built by wrong, (*Jer.* 22. 13.)? Or contract the compaſs of thy Land by hedging out *Naboth's* Vineyard? Or lay aſide ſome Circumſtances of a ſplendid Life? Nay: what if thou ſhouldſt be reduced to a retired condition, or the narrow circles of a low fortune, by reſtoring what is anothers right? the aſſurance of Gods Favour a-

bove

bove thee, the enjoyment of a good Conſcience within thee, the view of a glorious hope before thee; (in a word) a contented life, a peaceable death, and a bleſt eternity, will be a redundant compenſation for all thou ſhalt ſo nobly part with. Thus have I adventured a prejudice in your opinion, by chuſing theſe unwelcome (though very neceſſary) Doctrines of univerſal Juſtice, and upon the breach of it, Satisfaction, and Reſtitution. My comfort is, if I have not pleaſed you, I have done you right, I have dealt juſtly with you. And I do not deſpair, but I have met here many perſons of *David*'s Choyce, and Ingenuity, (*Pſal.* 141.) who would rather be ſmitten friendly, and reproved, than to hear the pleaſing Balmes of unconcerning and indulgent Doctrine, to break their heads, deſtroy their ſouls.

With

With whom (I hope) these Instructions may so far prevail, that it may be said of them, as St. *Paul* said of his penitent *Corinthians*, in the Verse following my Text; *Such were some of you, but ye are washed, ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.*

A particular Repreſentation of the Injuſtice of Partial Conformity to the Clergy.

A POSTCRIPT.

Repreſenting the Injuſtice and Danger of Partial Conformity.

I Have in this Sermon (as fully & faithfully as I could) made an univerſal Survey of the ſeveral Branches of Chriſtian Juſtice, and given notice, that the wilful Tranſgreſſors of any part of it, ſtand arraign'd and condemned for un-

righteous perſons, as to their guilt, and cannot (upon the Goſpels requiring univerſal Obedience in general, and doing right to all men in particular, as the Conditions of Salvation by it) inherit the Kingdom of God, as their puniſhment.

But amongſt the great numbers of unjuſt men, I have (in the former part of my Diſcourſe) ſorted thoſe perſons, who deprive the Supreme Magiſtrate of his due, in that part of his Authority which concern Spirituals; and the Governors of the Church of their right of Obedience from their Charges; by refuſing to conform themſelves to the Commands of both, ſo far as they are inveſted with a power from God, to inſtitute Laws and Canons, for the Peace, Order, and Unity of the Churches, under their Rule and Conduct. Now

Now becauſe not only the People in general are concern'd in that part of Evangelical Righteouſneſs; but the Miniſters alſo of Parochial Congregations ſtand moſt eſpecially obliged to it, and becauſe their offences againſt it, are of far more dangerous conſequence, I have for their ſakes, who are of the Clergy, made this enlargement in that particular Branch of it, as to them.

And this I have done the rather, becauſe (at this preſent time) this kind of Injuſtice is ſo ſpreadingly, and unconſcionably committed and practiced; that (what with the miſcarriage of ſome, who out of worldly prudence, of others, who out of weakneſs, of moſt, who out of wilfulneſs, neglect their due conformity to the eſtabliſh'd Laws) a great number of the Churches are made irregular and diſordered in

the publick Adminiſtrations of Gods ſervice: By which means the Laws are baffled and deſpiſed, the Government ſuſpected and defamed, the Prieſthood in general reproach'd as falſe and careleſs, and the whole profeſſion of our eſtabliſht Religion, is made a ſcorn at preſent, and ready to be made a prey in future, to our enemies on every ſide.

My Brethren, let us have a care therefore in time, we do not too much, and too long (for the narrow Concerns of our preſent quiet or profit, or to conciliate vulgar Love or Fame) not only wickedly and unjuſtly, but weakly and imprudently comply with the humors of any party whatſoever, in the neglects of our Duties, or partial performance of our Offices: For it is certain, that no man can do it, (upon what pious Motives ſoever he

he pretends to be induced to it, as favouring infirmities, or tender Conſciences, and the like) but beſides his real offence againſt the Laws of Chriſt ſtrictly obliging Obedience to his Superiors juſt Commands, he doth thereby promote and cheriſh a Faction in his own boſom; which being once warm'd into a ſufficient ſtrength, ſhall upon the next advantageous opportunity, not only deſtroy the Church in its Legal Conſtitution, but in the ſame pitch and poſture of abaſement, to which the condeſcenſion was made.

And of this, let our late experience be an impartial Judge. For when ſome Biſhops, and other eminent perſons of the Church, who out of a pious tenderneſs to ſome mens diſſatisfactions, and deſigning the upholding their own, and the Churches Reſpect & Credit among

them (for which they were diſtinguiſhed from their Brethren by the name of *Puritans*) did either not urge, or not practiſe ſtrict Conformity, found at length their own grand miſtake in the fruſtration of all thoſe ends which they propounded to themſelves, as the reaſons of their compliance: For neither themſelves, nor the Church for their ſakes, found any mercy at all from them, in the days of their Power and Fury, when nothing leſs would ſatisfie them, than the confuſion of both. Little did thoſe Reverend Perſons think, when they ſtrain'd their Candor to that Party, beyond the bounds of their due Obedience to Law, that ſuch a petty ſhew of tender Piety, and Conſciences ſo demurely nice (that could not digeſt ſo much as a Ring on the Brides Finger, the Infants wearing the ſhadow of a Croſs three minutes

minutes at its Baptiſm, upon its forehead, or but the colour of the Prieſt's Veſtment; for they pretended then but ſuch little offences) would cover ſuch black Deſigns, as the moſt unwarrantable practices that ever were acted in the world.

It behoveth us therefore to ſuſpect, when we meet with Conſcience-ſcruplings about ſuch, or the like indifferent Rites and Circumſtances that there lodgeth underneath an unſatisfiable diſlike and diſſatisfaction to the whole eſtabliſhment; ſo that if our Ingenuity ſhould be tempted to debauch our Obedience, by a partial conformity to indulge them in thoſe leſſer things, it were prudence to believe, that we ſhould be ſo far from giving them full ſatisfaction, that it would but the more advance and ſtrengthen an unruly appetite, which nothing

thing could determine, but the de-
ſtruction of all. Of this their un-
ſatiable humour, our late experi-
ence can convincingly inform us,
when their firſt modeſt deſires of
Moderated Epiſcopacy, ended in
nothing leſs, than its extirpation;
and of regulating ſome offenſive
parts of the Liturgy, in its utter a-
bolition. And when (as among
many of them) after the Croſs
followed Baptiſm it ſelf; after re-
moving the Rails and Genuflexion,
went away the Sacrament: And
when they had been at firſt a little
gratified with the taking away the
Habits, they were never quiet, till
they had renounced the very Order
&Calling of Prieſthood it ſelf. Such
effects, and no better than theſe,
we muſt expect from the greateſt
condeſcention that can be made, to
men of this temper and comple-
ction.

In ſtead therefore of any ſinful
mpliance with any Faction what-
ver, by remitting our Duties,
pleaſe them, as Friends (which
y will be no longer than they
not be otherwiſe) let us gird our
ves in all our ſpiritual Armature a-
nſt them, as the Churches, ours,
d their own, deſtructive Ene-
es; that is, let us faſt and pray,
d weep againſt their Ignorance
d Perverſeneſs in private: Let
preach down their Follies in pub-
k: But eſpecially let us guard
e eſtabliſh'd Church againſt their
ſigns of unſetling the peoples
herence to it, with an intire con-
rmity to its legal Conſtitutions
every Circumſtance; and then
t us conquer their prejudice with
nocency of Life and ſimplicity of
anners, till by theſe holy Me-
ods, and Gods bleſſing, we have
btained (or at leaſt endeavoured

to

to administer the most reasonable means to obtain their recovery, Sense and Obedience.

And though, if after all this, we cannot prevail, yet it will be more honourable and safe (before God and Man) for us, who are the Physitians of Souls, that they may be said to perish under, than without the application of the most sufficient remedy. And if truth must fall to the ground, yet let it not fall without a competent witness given to it, whatsoever we suffer for it. But by no means, let not futurity lay it to our charge, that we have help'd to betray the best constituted Church in the world to ruine by neglecting our Duty, to humour and indulge a perverse generation of men, whom no kindness could reconcile, no remissions or condescentions satisfie.

For he that thinks, that the lessening

ng, or laying aſide his Confor-
y, or the concealing ſome ne-
ary Truths, becauſe diſtaſtful
heir vitiated Palates, or the
ping on to ſome degrees of com-
nce with their popular Modes
Praying and Preaching, will ſe-
e the Church from the danger
hoſe Factions; ſhall find his
edient as unſucceſsful, as that
ſitian's, who leaving the Cauſe
he Diſtemper behind, thinks
otain health for his Patient, by
ng the Symptom for the Diſ-
; or as abſurd as his expectati-
who would hope for a regular
t, from the moſt equivocal
ſe. For it is obſerved (and
are ready to make the Obſerva-
good by ſeveral Inſtances) that
Congregations have contributed
ter numbers to the Herds of
different Factions, than thoſe
have been under the conduct

of

of ſuch', who would have th
pieced, and partial Conformi
and popular Compliances, eſca
under the ſpecious, yet miſtak
Title of Moderation.

I muſt confeſs, amongſt the En
mies of the Church of *England*,
think that ſort of amphibious Cle
gy, not the leaſt, nor leſs dange
rous than any; who forfeit the
Fidelity to their ſolemn Subſcript
ons and Declarations, and treache
rouſly decline the work they hav
aſſumed, and act their Offices i
the Church, in ſuch a manner, th
the People may believe, that ther
is ſomething that is very evil i
them, and that they repented them
ſelves of what they had undert
ken.

Theſe are they, that ſet up Alta
againſt Altar in the ſame Church
that join the Liturgy and Directo
ry together, at the ſame Aſſembly

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as much as poſſible to the Diſ-
vantage of the former, which
y ſhuffle over with ſuch an un-
ent and undevout Mode of De-
ry, and then manage their Vo-
ier Effuſions in Prayer, and
ir Hints and Corollaries in
aching, with ſuch Zeal and Fer-
, as if they deſign'd to tell the
ple, that they never were in
eſt till then, or that thoſe Of-
in the Pulpit might be inter-
ed to ſerve no better end, than
undermine the credit of what
had done (or undone) in the
k.

uch unconformable-Conformiſts
heſe began the Church of *Eng.*
danger at firſt Reformation,
the miſerable Series, of almoſt
its Troubles ſince, hath been
pagated by them; and if a
ely care in Governors, and the
urrection of a good Conſcience

in

in themſelves, do not prevent it, they will yet contribute as much (if not more) as any enemy we have, to make the preſent Diſtempers in the Church, to become an uncurable Diſeaſe, an unſuperable Evil.

Theſe mens Congregations are the Fountains, from whence the crooked Rivers, and Rivulets, the Mother and Daughters of Factions have deriv'd their ſtreams, to that ſwelling greatneſs, as they now run among us, and almoſt over us. They were the *Seraglio's*, where the late Warriors againſt the King and the Church, were trained up and diſciplin'd: And what the Seminaries beyond Seas, are to the propagation of Popery, theſe are the ſame to the keeping up of all Factions among us. So that all attempts for the recovery of the Churches Peace, and Unity, by

ſup

preſſing Conventicles (in which many ſerious, though abuſed ls, who would the rather be ed (ſo far as can poſſibly con- with the Churches ſafety) be- ſe they received their firſt pre- ice by them, whom we have much or too little reaſon to call ſelves) will be found uneffe- l for that end, ſo long as the rſeries of Faction within the urch, are permitted to perpetu- a Succeſſion of ſuch, who up- the leaſt check or diſcontent, e prepared Principles and Affe- ns to depart from us, and to ly their places. And this will y be believed, when it is conſi- ed, that the difference between e Miniſters practices in Chur- s, and thoſe of unlawful Meet- is ſo ſmall, that oft-times the ration may be rather account-

ed a Change of Places, than Professions.

But that these Clergy-men may be more regularly convinced of their sin and folly, and find Arguments, both from Conscience and Prudence, to change their destructive practices of popular compliances, into a Design of preserving the Church of *England*'s general safety, by a faithful conformity to its Institutions; I shall here offer to their considerations, (besides those which I have already intimated in general) a particular Series of Evils, certainly consequent to their Disorders.

1. From these mens Miscarriages, and the teaching their People to adhere to them (where they are) it comes to pass that the Enemies of the Church, have contrived an Argument, by crying up the numbers of

Diſſenters (which by their
ans are more numerous in Chur-
s, than without) as great and
nidable; to tempt, and terri-
the Civil Power, from prote-
g the Church, under its pre-
danger and oppreſſion. Where-
as I believe the allegation to be
e (eſpecially if a leſſer number
nen in power, and of learning,
honour, may be allowed to
penſate a greater, of the mean
ignorant) ſo, if this one Ex-
ient were tryed, that all Cler-
nen might be compelled to
e God in publick, in one uni-
n ſubmiſſion to Law, without
liberty to extravagate from
Rule; and ſo no more Beacons
ire in any neighbouring Chur-
to alarm the Vulgar, to run up
down to gratifie their natural
e of Oppoſition and Novelty;

and a diligent care taken that no Factions without the Church, might be headed by men of Orders, or Parts (though the common people were leſs proſecuted with afflictive penalties) I am perſwaded in a few years, the numbers of Diſſenters, would be ſo far from being formidable, that they would not be conſiderable for any thing, but our pity and Charity. And I have this ground to aſſure me of the poſſible ſucceſſefulneſs of this Expedient, becauſe it is certain, that where the ſtricteſt Conformity hath a long time been conſtantly uſed, there are feweſt that do trouble themſelves, or their Governors about the Deſign of Relaxation from it; and that there are none that hate conformity ſo much, as they who live in places where it is diſcountenanced and neglected. And this appear

ars by the diſloyal and undutiful
nper of thoſe that dwell in Ci-
s and greater Towns, where, be-
ſe there was no proviſion in Law
them, that would obey it; the
ple were reſolved to beſtow
ir Contributions on none, but
, by whom they might be in-
ted and indulged in an aſſured
oſition to the Church.

o which one cauſe, moſt of our
ner and preſent miſeries refer,
fects; as when from thoſe places
elected Burgeſſes of Parlia-
of the ſame Principles, to cre-
troubles above (whoſe heavy
, our late Gracious Princes of
y Memory felt ſufficiently,
to the loſs of the life of one of
eſt Kings that ever was:) and
en the People of the Neigh-
Villages flockt to their Mar-
ectures, and were there train-

ed up, in diſlike and enmity to the eſtabliſh'd Church, and prepared to contemn their own Shepherds at home; unleſs they became ſuch as themſelves, which very oft they did, when younger Divines (who for want of Parts or Government, had little encouragement to continue in the Univerſities) made it a piece of their Education, to go thither, to ſcribble Notes for their own Pulpits, and to learn the Tones, Geſtures, and Phraſes, which might give their own People contentment at home.

Whereas if our preſent Parliament (as it was the Deſign of many) had upon the Kings Reſtauration found out a way, to have ſetled a competent legal maintenance, and men of the greateſt Integrity and Learning (whoſe abilities are commonly either lodg'd up in Colledges

lges and Cathedrals, or obſcur'd little Villages) planted in thoſe eater places; and where they are pularly elective, if they had been ought under the Patronage of e Crown (whoſe ſafety is eſpe-lly concern'd in it) and a way nd out, to embetter Trade, in ſtead of Factious Lectures, there ld not have been a Stone laid, ich would have added more to defence and ſecurity of the urch and Throne.

But to recover my ſelf from this greſſion, I am confident that this edient that I have mentioned, hatſoever is pretended to the trary by them that have a de- to ruine us) will give far leſs uble to the Civil Power to pre-ve the Church, than a Tolerati-of all Religions (by the making maintaining ſo many Rules to

limit it, and ſo many Proviſions to prevent the dangers that will enſue upon it, half of which cannot be be foreſeen) will coſt to deſtroy it; Beſides the Diſhonour of diſcountenancing that Party, which are the only aſſured Friends to undoubted Loyalty, all other Parties lying under a ſtain of being unfaithful to the Crown; of confounding the moſt abſolute platform of Primitive Chriſtianity, which no other Perſwaſion makes any ſuch pretence to; and in defending of which, we have ſo far prevail'd in all rational Debates, that our enemies ſtand aſhamed, and baffled on every ſide: Of making that Church which hath appear'd hitherto the honour of the whole Reformation, to become vile and contemptible in the eye of the world, by giving advantage for

the encouragement and immixture of as many falſe and ridiculous Profeſſions at one time among us, as all the Ages of the Church ever knew in its ſucceſſive Periods: Of contradicting the ſenſe of both the Univerſities, and of the principal of the moſt Learned men of the Age, with a great Blow to Learning it ſelf: Of opening a door to the increaſe of Atheiſm and Prophaneneſs, which if they have thriven ſo much under a looſer hand of Diſcipline, what will they come to, when all the Bars of Eccleſiaſtick Government are thrown down? Laſtly, (with many more evils which a better and more experienc'd skill might foreſee) beſides the diſhonour of treading upon the Bloud and Aſhes, and of blemiſhing the Fame and Actions of our Late Gracious King and Martyr,

tyr, who died to prevent the admiſſion of thoſe evils among us.

The Sum is, It is no wonder, (while ſo many Churches continue in their Irregularities) why the Arms of the Civil Power are wearied and diſcouraged, when all their Endeavours for the eſtabliſhing an univerſal uniformity by the method of diſperſing unlawful Aſſemblies, may be too juſtly interpreted to be but an emptying the ſtreams, while the Fountain is kept running; and cutting down the Branches, while the Root is left entire, to propagate a new progeny of the ſame kind and ſpirit. So that when ſome Civil Magiſtrates have had their aid required, for the redreſſing of Miſdemeanors without the Church, it hath been reaſonably anſwered, and objected by them, let the Churches own work of Reformation

and

and Order be done at home, and we are ready to give our assistance to endeavour it abroad.

2. From these mens Disorders it comes to pass that it is no wonder that the Government and Discipline of the Church is baffl'd and despis'd, and men are tempted to reproach them as ineffectual, and consequently useless; when it is considered, that besides the known Dissenters, who impudently oppose them without, the R. R. Bishops universal care of their Churches (every Parish being their proper Charge) is executed by so many Curates, who are Traytors to them and their Authority within. Who contrary to their trust (given and taken with all possible Religious and reasonable Obligations) of keeping up the Reverence and Esteem of their Persons, Calling, and

and Diſcipline, by conducting Souls, in one legal uniform performance of their Offices, in Canonical Obedience (which by Oath they ſtand oblig'd to) and Filial ſubmiſſion to them; they tempt and teach the people to decline all reſpect and obedience to their Authority, by ſetting up a new mode of Worſhip, by the Rubrick and Canon of their own Fancies, and in oppoſition to their Orders and Injunctions.

Thus in ſtead of thoſe excellent enjoyned Prayers, and Regular Forms of Worſhip, which they either omit in whole or part, or render unacceptable by an irregular uſage, they ſubſtitute ſuch an unſavory Offering of their own inventions, oft-times ſo full of Ridiculous Clamors and Geſtures, and odd Familiarities, if not of non-

non-ſenſe and blaſphemies (againſt which evils, neither the Church, nor themſelves, will be ſecured, while they are permitted to aſſume a liberty of uttering what they pleaſe, and of gaining a reputation by it, of praying by the Spirit) that the wiſer ſort of the Friends to the Church of *England*, are ſcandall'd and aſhamed, and forſake the Publick Aſſemblies, whither by Law they are ingaged to go; and the ignorant and credulous Vulgar train'd up and diſciplin'd, in the Love and Admiration of an irregular Devotion, and in an irreconcileable diſaffection to the rational ſetled Service of the Church, and an inſuperable hatred to the Laws and Perſons that oblige and require it.

And then, as to the executing the Churches tender care of inſtructing

cting Youth in form and manner, as they are ingaged by Law and Duty, they either wholly omit that ſweet and charitable Office, and convert it at the time appointed, into a Diſcourſe, that neither for matter or manner, doth ſuit with either their needs or capacities; or inſtead of conducting them in the knowledge of the duties of Chriſtianity, by the Church-Catechiſm (which doth ſo concernedly deſign it) they have preſumptuouſly ſubſtituted a great company of other Forms, full of private Opinions, and Heads of controverted Doctrines (as thoſe of abſolute Election, Juſtification by Faith alone, and the like) which have no influence upon, if not a contradiction to, the very reaſon of Chriſtian Obedience; and thence Parents and Tutors, and the Children themſelves

ſelves are left to a ſtrange uncer-
tainty, when (upon change of
places) they are either committed
to the conduct of men of other
fancies, or to thoſe that follow
the Churches Order in their Inſti-
tutions. Now what kind of Youth
ſuch irregular uſage of Children is
like to make, may be judged by
them, which they trained up in their
Twenty years Liberty, to uſe their
own Methods without controul.

Then as to the improving the
Churches care of inſtructing men
by the Office of Preaching, in the
Duties of Juſtice, and Mercy,
Peace and Innocence, Subjection
to Authority, and (which is the
Sum of all) univerſal Obedience:
the Peoples ears are accuſtomed to
the noiſes of new invented Phraſes,
and impertinent Notions; with
the Diſcourſes of Goſpel-Privi-
ledges,

ledges, Chriſtian Liberties, and controverted Opinions (ſuch as of the Famous five Points, and their dependent Articles). And inſtead of Preaching upon the Renowned Sermon upon the Mount (in imitation of our Saviour's own example) and preſſing the Rules of Life contained in it, the People hear the weight of their Salvation laid upon ſome occaſional expreſſions in the Epiſtles of the Apoſtles, (eſpecially thoſe to the *Romans* and *Galatians*) or elſe they ſend them to *Patmos*, to buſie themſelves about opening ſome of the Seals of the *Revelation*.

By which kind of Preaching, the People (as their Practices do too pregnantly declare) are kept in Ignorance (ſome think, greater than in the darkeſt Age of Popery and Superſtition) of thoſe Chriſtian

Chriſtian Duties, but eſpecially of their neceſſary obligation, for the attaining Eternal Salvation: which doth evidently appear, when it is obſerved, that no ſort of People of the Nation, are ſo defective in moſt of them, nor (as to the caſe in hand) ſo croſs & intractable to all Authorities, nor ſo apt (on all occaſions) to rebellious deſigns againſt them (which if a ſtrict obſervation were made what places did moſt eſpecially afford the greater numbers of them, that were lately ingaged againſt the King and the Church, would eaſily be proved) than thoſe that have been under the conduct of ſuch Miniſtries.

Hence ingenuous perſons may conſider, what grand and confuſed difficulties (made ſo through theſe mens diſorders) the Eccleſiaſtick Juriſdiction hath to deal with, to

preſerve the Church in any degree from a preſent ſinking, into a total ruine; and (as things ſtand) how impoſſible it is (were its power executed to the greateſt perfection) to attain its end of univerſal Peace and Order.

But if all Miniſters of Congregations were compelled to do their Duties exactly according to Law, and not one permitted to perform any thing in the publick Worſhip of God, by his own choice or fancy, whereby one Church ſhould be diſtinguiſh'd from another; and ſo none be preſum'd to come to Church, nor meddle with any Offices or Buſineſs about it, but ſuch as come thither (there being no temptation from any thing elſe) in a willing ſubmiſſion to conformity, which ('tis ſuppoſed) none would do but ſuch, as would alſo be worthy

thy and civil to the Government of the Church: And that all profeſſed Diſſenters were look'd upon as excommunicate perſons (all which are really ſo, either, by the Sentence of the Church, or by their own wilful Separation) and ſo no further to belong to the Churches Juriſdiction (while they reſolve obſtinately to continue ſo) than an Heathen, or an Alien: And that then the ſecular power would look upon them as only their proper Province, to regulate them by ſuch Laws as they are, or ſhall be impowered withal, made on the moſt Charitative Deſign to reſtore them to the Church; its Diſcipline would do its own work with honour, and all that live under its excellent conduct, enjoy it with comfort and ſafety to their Souls.

Whereas, while ſo many Churches

ches remain in their irregular, and mixt conformities; and for that cauſe as dangerous enemies, as any the Church of *England* is oppreſſed with, continue a kind of Communion with it, in her publick places; no wonder, when ſuch perſons are either made Officers, or any otherwiſe dealt withal, by the Churches Juriſdiction, that they appear, either, to affront it, or to render it as trifling and ridiculous as they can: and when the Secular Power by due execution of Laws, ſhall bring any man to ſome publick Churches, it's a queſtion whether he be reſtored to the Church of *England*, or only removed from a leſſer Conventicle to a greater; and ſo the Law be made uſe of, rather to confirm the Diſſenters in their oppoſition, than to reſtore them to the peace and order of the Church.

3. By

3. By theſe mens humouring the poor people with their Directorian Conformity, it is, that the True Sons of the Church, who in Conſcience of their duty to God, ſhall entirely conform themſelves to the Laws eſtabliſhed, are made the ſcorn and hate of the people: who are taught to reproach them (for want of an accuſation that hath truth or ſenſe in it) by the names of Popiſh & Superſtitious: whereas their own Teachers might with leſs Injuſtice, and upon a nearer agreement than we have with either the Pope, or the Worſhip of Dæmons (as I can ſhew them if they deſire it) be called *Jews* or *Turks*, did not a good Cauſe ſolemnly abhor ſuch Unchriſtian Defences, though a bad one (and it is a convincing ſign it is ſo) hath no other to protect it.

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And then upon the temptation of thoſe reproachful Names that ſignifie and prove no determinate thing (had they ſaid Conformity had been againſt any Law of Chriſt, and ſhewn us a Precept general, or particular to prove it ſo, they had done like men and Chriſtians) the people think themſelves acquitted towards God, if they perſecute their conformable Paſtors, with all imaginable acts of Cruelty, to make their lives bitter and vexatious to them: To which evils they add this alſo (with him in the Pſalm, imagining God to be ſuch an one as themſelves) that if any ſad Accident (in common contingencies) ſhall befall them, it ſhall be recorded as a Prodigy from heaven to argue Gods diſowning them And whatſoever Faults (be they true or falſe) their watchful eye of envy can

can find in their lives, they ſhall (with all poſſible diſadvantage to their Reputation) be rumour'd abroad as Scandals to their Profeſſion, and as Arguments againſt the Church. Not conſidering that the Juggling of their own admir'd Guides with Chriſtian Obedience in ſome things, and their groſs Diſobedience to Authority in others, (to the univerſal wrong both of their Civil and Eccleſiaſtick Superiors) are ſins ſo much more ſcandalous againſt the Goſpel, than any their Malice pretends to lay to the Conformiſts Charge (if the miſcarriage of ſome were allowed to be a juſt Accuſation of all) as the Hypocriſie of a Phariſee is worſe than the open Offences of a Publican; and as a ſin that paſſeth under a pretence of Godlineſs, is much more dangerous, than thoſe ſins, whoſe

ſhame is written on the Offenders Foreheads; and for which there is no approbation or allowance from thoſe of their own perſwaſion, and (ſo oft as their Spiritual Governors can have it ſignified to them) for which, ſome have been obliged to ſubmit to the Penances of publick Recantations; as hath been done in this particular Dioceſs.

But a wiſe man may eaſily diſcover (though the People cannot) the difference between the Solid Piety, and Innocency of a true Son of the Church (by which as he hath no deſign, ſo, to which he hath no temptation, but to pleaſe and honour God, and is not much concern'd if any but his All-ſeeing Eye ſhall know it) and the Sheeps-cloathing of Wolves, the Angelical Light which the Devil puts on, when he turns Fanatick, and the

Form

Form of Godlineſs of a Deceiver, hat is ſo much outward Sanctimony and framed Piety, as will (by ſubtle obſervation of the Peoples humour) gain an acceptance and reputation from them of being Godly, without any regard to the common Peace of the Church. And if ny of them ſhall chance to fall into any apparent acts of ſin, which hey diſlike, and of which they ſo itterly accuſe others, and the Church for them, ſo long as they omply with them in their diſobeient humour to the Church, all he condemnation they ſhall have, hall amount to no more, than, *It pity for the man, and God in his e time will ſhew him his Errour, d call him home*; but he ſhall ot loſe the opinion of an honeſt an. But wo to the poor Conforiſt, if he falls into the ſame.

4. From

4. From the example of thes
mens Diſorders it comes to paſs, tha
the ignorant and eaſie Diſſenters
are encreaſed, confirmed, an
hardned in their Separations, be
yond all poſſible recal; when the
underſtand, that what they depar
from in the whole, is but that whic
thoſe men (who by miſtake enough
and by incompetent Judges are ac
counted the only Godly Miniſters
do in their Churches reject in por
tions. And when, as to that littl
they obſerve, the matter is ſo or
dered, that they may be believe
to do it, but in their own defence
unwillingly, and by conſtraint, an
as reſolved to continue the doing i
no longer, than they can get them
ſelves ſet free from the burden o
Authority.

But this miſchief ends not here
& that which makes it much worſe

is, that ſuch perſons, who are yet unconcern'd as to any Religion, and are tempted through Idleneſs, or Buſineſs, or ſome little Offence to the perſon of their Prieſts, to ſtay at home; do anſwer all inward Checks of Conſcience, and all outward Perſwaſions againſt their neglect of ſerving God according to the order of the Church, by alledging to themſelves, that they abſent themſelves from nothing but that, which thoſe that are accounted Godly, do make it their Religion to ſcorn, and forſake, and would fight to deſtroy; and thoſe that uſe it, ſeem to be oppreſt by it, and ſeek to avoid it as much as they can.

By which it comes to paſs, that great numbers of Men (I dare not ſay how great I think them) and of Youth eſpecially (O unhappy they that

that gave the occaſion!) by continued abſence from the Bleſſings and Ordinances of the Church, and the means of Grace and Knowledge are grown Atheiſtical and Barbarous, Vile and Vitious, Bold and Hardened in their oppoſition to all Virtue and Goodneſs.

Hence it is (what with the one and the other) that ſome places look like (if they really be not) an univerſal defection from Chriſtianity: And ſome Prieſts who faithfully perform their duty, could not without great ſhame and oppreſſion of Spirit, be ſerving God in the Publick Place, with ſo few about them (perhaps two or three in ſome populous places) but that they comfort themſelves, that their little Handful, compared with the Flocks that attend Faction, look ſo like the different Numbers in the

Narrow

Narrow and Broad way, mention'd in the Gospel, and the unequal proportion of the good and evil in the world; and by considering, that Multitudes (when Differences are upon the Stage) seldom (and that by accident) entertain the right side, but do usually suffer themselves to be conducted by such Impostors, who because they cannot satisfie their Pride and Ambition in being considerable in real worth and weight, will endeavour to make themselves so, in Throngs and Numbers.

5. From these mens disorderly performance of Gods Service in the Church, and the Confusions which they bring upon the Government by it, the *Romanists* (whose Ends are chiefly served by it) have their Hands daily strengthened, and Hopes advanced, for the accomplishing

pliſhing their Deſigns. And I am aſſured (of which ſufficient Reaſons and Inſtances may be given) that nothing can ſo fully defeat their Endeavours for the introduction of their Spiritual Empire amongſt us, as an entire practis' Uniformity in all our Churches, and a full adherence to, and a faithful preſervation of, the eſtabliſh'd Eccleſiaſtick Government; as the main Bulwarks, which they endeavour to overthrow, and which we muſt chiefly truſt to (under God) for the Churches univerſal Safety.

But the truth of this is ſo infeter ed with Riddles, and made ſo like the doubtful Anſwer of an Oracle to the People, that they are perfectly cheated into the Belief of a Senſe as contrary to it as it it's poſſible and ſo are delivered into an Opini

on of purſuing the Churches ſafety
gainſt Popery, by that Method,
which is the only probable means
f delivering up the Church unto
t.

The *Romaniſts* know, that they
can never bring this Nation back to
heir Religion, but firſt the eſta-
liſht Church muſt be overthrown;
nd they know alſo (no other dan-
er yet appearing) it muſt be done,
y improving the Diſſenters Ma-
ice, and the Peoples Folly, to
onfound the Peace and Order of
, by the ruine of Epiſcopacy and
iturgy: which that they may do
ith the greater Zeal, the Cheat
, they muſt be made believe, that
ll that they do is to pull down An-
ichriſt, and keep out Popery; and
o hate the Conformiſt, as deſigning
o uphold both: whereas there is
o man, but he, that prevents the
ſetting

ſetting up of both among us.

Thus the beſt Prince, Prelate and Stateſman then in the world loſt their Lives, by being firſt rendred the Peoples hate, as deſigning to bring in Popery; when wiſe men knew, that there were not three perſons under the Sun, whom the *Romaniſts* would rather have removed out of the way, as the grand hinderers of their Deſign. The people are taught not to conform to the Liturgy, becauſe it is Popiſh; whereas the Papiſts hate it, becauſe it is not ſo; and when ſome of them have been diſpenſed to hear our Sermons, they are always prohibited to hear the Service.

And whereas the Factions are at work to make the People ruine Epiſcopacy, as Popiſh; there is nothing the *Romaniſts* deſire to ſee rather,

rather, than it's confusion; as knowing that it was that Order of men, that did at first throw, and now keeps out their Usurpations. And it is known, that the strictest Adherers to the Pope, are but back-friends to the Order of Bishops in the Countries of their own perswasion; and that the Order of Jesuites was first rais'd up, and now continued in its greatness, on design, to retrench the power of Bishops, as an Order that can only endanger the Popes Usurpations, and yet themselves stand upon a firm bottom of primitive Catholoeisme.

But fully to confute the Peoples grand Mistake, who have been so falsly and disingenuously tempted, and instructed, to suspect the strict Conformists, as inclinable to Popery (the spiteful Artifice of the Fa-

ctions to render them odious) I wiſh them to conſider, againſt whom hath the *Romaniſts* bent their Forces in all their Debates, and with what bitterneſs they have ſometimes managed them (to inſtance in Mr. *Serjant's* Schiſm-Diſarm'd, againſt Dr. *Hammond*) not againſt the Factions, one or other, but always againſt the eſtabliſh'd Church of *England?* And who hath maintained the Diſputes againſt them, but the ſtricteſt Adherers to it, and thoſe generally of the Epiſcopal Order it ſelf? And if this cannot ſufficiently manifeſt the falſeneſs of the Accuſation, and how far the Faithful Sons of our Church are from being Favourers of Popery, what can be ſaid or done more to convince them?

Then let them conſider on the other ſide, what kindneſs the *Romaniſts*

manists have ſhewn to the Factious, (not that I think they love them more than us, or would not deſtroy them alſo, when they had done their work of confounding us) of which none can be ignorant, that will enquire after ſo many Stories that pregnantly prove it, and that are Printed, and not Confuted: Of which there is hardly any Clergyman, but can ſay ſomething from the Circle of his own Obſervation. Let the world therefore judge, whether they that have ſo unworthily prejudg'd the People with a ſuſpition of us, have not given occaſion to be accuſed as really guilty of the ſame themſelves.

The Sum is, So far as a partial Conformiſt, doth by his unworthy uſage of his Offices, cheriſh in the People a diſlike and diſaffection, to the Service, Orders, and Go-

vernment of the Church, whereby they are prepared to oppoſe them, (if not to deſtroy them) on all occaſions; ſo far he muſt be ſuppoſed to be doing the Papiſts work, to be digging down the Wall, plucking up the Hedge, which fence and ſecure the Church againſt them; and laying all open to give them opportunity to re-enter and poſſeſs the holy Vineyard of God amongſt us. And I think of this they have been ſufficiently forewarned, by the late Incomparable Prelate and Martyr, when in his dying Sermon, he foretold what a Harveſt the Pope would make of our Confuſions; though for his good will, and dying-tender care of the Church, the Head of a Faction, (who afterward loſt his own) was ſo impudent, as in a Triumph, to dip his Handkerchief in his Blood,

in

in requital for his Kindneſs.

6. And Laſtly, By theſe mens undutiful practices it comes to paſs, that the Parochial Officers, who ſhould inform Authority of the Miſcarriages of Congregations, are for their ſakes, tempted to break their ſolemn Oaths to God, given and taken, for the good end of the Churches Order and Unity, and of the purity of Life in the Members of it, which are wholly defeated by it.

Of which Oaths ſo broken, thoſe Miniſters cannot but be highly guilty, as being in no capacity to reprove them, and neceſſarily oblig'd to indulge them, in their abominable ſin of Perjury: And all to ſave themſelves from being juſtly queſtioned, for their own Diſorders and Diſobedience.

And the event is, that moſt Churches will be (without all viſible remedy) kept unreformed from the groſſeſt Abuſes; and the Nation in general will be taught by ſuch remarkable Preſidents of Perjury, almoſt in every Neighbourhood, to contemn all other Obligations by the ſolemn Religion of an Oath; that the King can promiſe to himſelf little aſſurance of Fealty, from them that have ſworn it; and no man ſecure of his Life or Fortune, when both are committed to the tryal of the Law, when only the tye of an Oath can aſſure any man to have right done him. And there are already Complaints made of groſs Miſcarriages, where Favour or Intereſt have tempted men to deal unfaithfully, and to betray the Truth, to the preſervation of which, they ſtood engaged by oath.

And

And if men ſtill proceed to be ſo Atheiſtical, and hardy, as to make no Conſcience of an Oath, and conſequently not of the leſſer tyes of Honour, and common Honeſty; the whole world will in a ſhort time be ſenſible, that we are a falſe, perfidious, and perjurious People, abominable to God and Man.

All theſe evils (till they ſhall endeavour to convince me to the contrary, which if they do, I ſhall either give them a ſober Reply in my own Defence, or a juſt acknowledgment of my Miſtake) I conclude to be done or occaſioned by them. And do yet believe, that without Repentance towards God, and a ſincere endeavour to make ſatisfaction to the Church, for the wrongs they have done, they muſt anſwer deeply for them, at the Bar of Divine Juſtice, and be reckon-

ed among the urighteous in my Text.

As for the People who are abuſed by them, in their Judgment and Affections againſt the Church of *England*, ſo many of them as are invincibly prejudiced, that is, ſuch as having derived their Errour from the force of an unhappy Education, and ſince been kept up in their prejudice, by the ſtrong Temptation of their Teachers ſeeming Godlineſs (in which it is no hard matter to deceive a weak, though innocent, mind) and have not natural capacities to diſcover their Miſtake, by the help of an ordinary and general Means of Conviction; My Charity tells me, that ſuch may be dear and beloved Servants of God, and ſuch as may attain the end of the Goſpel

Goſpel in pure and innocent lives, hat is, that would not for any arthly advantage, wilfully and deliberately perſiſt in any evil way, (except in the Inſtance of their (which I ſuppoſe) invincible Mi-take) whereby God ſhould be of-ended, or diſhonoured by them.

And I wiſh that the beſt care ight be taken in every part of the lation, to diſtinguiſh them from hoſe, who obſervedly, out of a roſs humour, pride or envy, wick-dly maintain their oppoſition a-ainſt the Church, and that then here were a particular application ade to them, managed with the reateſt meekneſs, and prudence, o undeceive them; and that all hurches did the ſame thing with-ut diſtinction, and no ſubtle heads f Factions permitted any more to buſe them, and that Church-men would

would be exactly careful of giving them no offence, by the Irregularities of their Lives, I am perſwaded in a ſhort time, the greateſt part of the Innocent Diſſenters might be gained to the Church, and be an Ornament to it, and the obſtinate would either hide their Faces in ſhame and diſcouragement, or manifeſt their Falſeneſs by the evidence of ſome groſſer univerſally acknowledged Miſcarriages.

But as to the perſons whom I am now reproving, as it is not poſſible but they muſt know the tenure of their Oaths, Subſcriptions, and Engagements, and cannot but underſtand that a departure from them, to a contrary practice, muſt needs be a wilful tranſgreſſion of their duty to God & man, ſo I know not yet what Argument to give me

ſel

ſelf, upon which I may ground a charitable interpretation of their Irregularities and Compliances.

Thus have I (laying aſide all apprehenſion of Fear or Favour from any man, or parties of men whatſoever) dealt plainly and faithfully in this great Concern of the Church of *England*, by laying the occaſion of the preſent evils of it, on them that practiſed, and do yet continue to practiſe their Partial Conformity and Compliance with the Factious humour of the Age in the Publick Churches

Churches. If I have touch'd a tender Sore, it is becauſe I intended to cleanſe and heal it, not to inflame or torment it. If any man becomes my enemy for telling the Truth, it is none of my Fault, and ſo ſhall be none of my Diſcomfort. But if the Repreſentation (which I have made) of the Sin and Danger ſhall prevail with any one (if but one) who hath hitherto halted in his Duty, to entertain a Reſolution in future to keep a good Conſcience, conſult the Right of his Superiors, and the Safety of the Church, by keeping himſelf ſtrict to his Obedience, I ſhall have a ſufficient Compenſation for whatſoever I ſhall ſuffer from that angry Generation of men I have to deal with,

with, and an ample Reward for whatsoever is here done, by him, who among the Servants of Jesus, is

ἐλαχιστότερος,

ept. 18. 1669.

W. S.